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THE NUR AFSHAN

Vol. VII.

FRIDAY:—JANUARY 9th, 1903.

No. 2

FOREIGN TELEGRAMS.

THE REBELLION IN MOROCCO.

London, Dec. 31. The Sultan of Morocco's troops lost twelve guns in the recent defeat. Germany has given Spain an assurance similar to those given by France and Britain.

FRENCH PREPARATIONS.

A number of French warships are being held in readiness at Toulon to proceed to Morocco. All New Year leave has been stopped, and the garrisons along the Algerian frontier have been strengthened.

The northern tribes are ignoring the Sultan's orders to send reinforcements.

London, Dec. 30.—The crisis in Morocco is causing the greatest anxiety in Europe, especially in France and Spain.

London, Dec. 13.—The pretender is within twenty miles of Fez.

The Spanish Foreign Minister has announced that Great Britain, Germany, France and Spain have decided to act together in order to maintain the *status quo*. Great Britain will not, however, despatch any warship.—*Englishman Special*.

NORTHERN NIGERIA.

THE KANO EXPEDITION.

London, Jan. 1. The Kano expedition, which was mentioned on the 5th. December as consisting of four to six hundred West African troops, will be increased to about 1,200 under Colonel Morland.

DEATH OF AN EMIR.

The Emir of Sokoto, a great religious centre in Hausaland is dead. The New Emir is more friendly to the British.

Sir F. Lugard is pressing forward the preparations against the Emir of Kano. The expedition will be the largest and most important yet undertaken in Nigeria.

London, Jan. 1.—It is reported that the Amir of Sokoto died in October.

THE KANO EMIR'S INSOLENT.

The Emir of Kano is sending menacing letters to Captain Abadie, the British Resident at Zaria, and has placed a price on Captain Abadie's head.

General Lugard has decided to meet the situation by organising an expedition to advance forthwith.—*Pioneer Special*.

THE CORONATION DUBBAR.

THE CORONATION HONOURS.

London, Dec. 31. The Darbar honours include Lady Curzon, who for public services in India receives the Kaiser-i-Hind gold medal; Lord George Hamilton is made Grand Commander of the Star of India, the Nizam of Hyderabad receives the Grand Cross of the Bath. The Knighthoods include Mr. Montague Turner, Dr. George Watt,

Mr. William Clark, Mr. William Godsell, Mr. Harkisandas Narotandas, Lieutenant-Colonel William Cooper and James Walker, and Mr. Justice Davies.

HOME OPINION.

London, Dec. 30.—The State procession into Delhi has created an immense impression in England. With the exception of the *Daily News*, which has systematically derided the Durbar, the British press is sympathetic and appreciative in its comments.

The *Times* pays a notable tribute to the administrative officers, who, it says, "if not the most conspicuous personages in yesterday's pageant, are men to whom in the largest measure the prosperity of India is due."—*Indian Daily News Special*.

THE VENEZUELAN ARBITRATION.

General Castro has notified to Mr. Roosevelt that he accepts arbitration by the Hague Tribunal in principle.

AMERICA AND THE CHINA INDEMNITY.

The United States has decided to accept the second instalment of the Chinese indemnity in a silver basis.

RUSSIAN TRADE WITH AFGHANISTAN.

London, Dec. 30.—The *Globe's* correspondent at St. Petersburg states that the Russian Consul at Meshed reports that there are unmistakable signs that Russian trade with Afghanistan has begun to develop greatly. This tendency is especially marked with regard to sugar, petroleum and manufactured goods.—*Englishman Special*.

RUSSIA AND SUGAR DUTY.

The United States' Supreme Court has decided that the Russian sugar regime is tantamount to a bounty system justifying countervailing duty.

THE POWERS AND MACEDONIA.

ATTITUDE OF TURKEY.

London, Jan. 6.—The *Times'* Paris correspondent, presumably M. De Blowitz's successor, states that as the result of Count Lamsdorff's visit to Vienna, Austria and Russia have secured the continent almost to a certainty against the possible consequences of any serious outbreak in Macedonia.

The *Daily Chronicle's* correspondent at Rome understands that the Sultan will fight rather than submit to dictation, and states that Turkey has just ordered three hundred thousand Mauser rifles.—*Pioneer Special*.

DEATH OF SENOR SAGASTA.

The Spanish Ex-Premier Senor Sagasta is dead.

WIDENING OF THE WICKET.

The committee of the Marylebone Club has approved widening the wicket by one inch. They have decided to ascertain the views of all counties and of Australian and Philadelphian authorities prior to submitting the proposal to a general meeting of the Club.

MADE IN JAPAN

EDITORIAL NOTES.

The great Coronation Durbār is now a thing of the past. It was not only a pageant worthy of the Empire but probably the most magnificent ever held in India. Along with others, one of the Editors of the Nur Afshan, the Rev. G. L. Thakur Das, was honored with a seat in the Durbār. Although somewhat late in its appearance, we think his account of the Durbār will be interesting and instructive to our readers. The great Durbār was held in the Amphitheatre, which is described as follows :

THE AMPHITHEATRE.

The Amphitheatre is a magnificent structure painted white. It is built in horse-shoe shape with the door opening towards the north. The plinth appears to be about 9 or 10 feet above the ground. The length of the convexity is about half a mile. It is built on a plain about six miles out from Delhi.

The decoration of the railway station was grand. The road from the station to Jamna Masjid, and from there to the gate leading out to the Durbār Camp was adorned with flags. Soldiers were ranked on each side of the Victoria Road. These rows of soldiers formed a beautiful sight. From 9 A.M. to 2 P.M., the procession route was closed to the public.

His Excellency the Viceroy and Governor General arrived at Delhi at 11-30 A.M. on Monday, 29th December 1902.

At 11-45 A.M. their Royal Highnesses, the Duke and Duchess of Connaught arrived by special train from Bombay, and were received by His Excellency the Viceroy. The band on the platform played the National Anthem as their Royal Highnesses alighted from their carriage. A royal salute of 31 guns was fired from the Fort.

His Excellency the Viceroy and their Royal Highnesses the Duke and Duchess of Connaught mounted their elephants and left the railway station in procession at 12 noon. The Chiefs and Officials who were to take part in the procession were conducted to the stand in the *Chandni Chauk*.

The order of the procession was as follows :—

At the head was the Inspector General of Police, Punjab, followed by the Deputy Assistant Quarter Master-General of the Viceroy's Escort.

Then came a squadron, the 4th (Royal Irish) Dragoon Guards, H. Battery, Royal Horse Artillery; three squadrons, 4th Dragoon Guards, Orderly officer, Viceroy's Escort, and the Deputy Assistant Adjutant General Viceroy's Escort.

Then followed the General Officer Commanding Viceroy's Escort, the Herald and Trumpeter, the Viceroy's Body Guard, and the Imperial Cadet Corps riding on black horses.

On elephants, of which there were 210 in the procession, were two Aids-de-Camp to the Viceroy, the staff of His Royal Highness, the Duke of Connaught, Private Secretary to the Viceroy, Aid-de Camp to the Viceroy, Secretary to the Government of India in the Foreign Department, Military Secretary to the Viceroy, His Excellency the Viceroy, the Governor General, Lady Curzon, and their Royal Highnesses, the Duke and Duchess of Connaught.

Then came the great galaxy of royal princes, Rajas and Maharajas, Chiefs and Nawabs, clad in silk, glittering with gold and jewels, riding on elephants decorated and bejewelled. These were followed by a procession of carriages, in which rode the Grand Duke of Hesse and staff, the Governor of Bombay

Lieutenant Governors of the Provinces, the Commander-in-Chief, the Khan of Khelat, the Belooch Chiefs, the Pathan Chiefs, and the Chief Commissioners with escorts and retinue.

The whole procession was carried out to the letter of the Coronation programme.

THE DARBAR

As previously notified, the spectators were in their seats in the Amphitheatre by 10-30 A.M. January 1st. Their Royal Highnesses, the Duke and Duchess of Connaught arrived at 12-30 P.M. His Excellency, the Viceroy and Governor General of India arrived at 12-45 P.M. At 10 o'clock P.M. the Herald and Trumpeters came before the throne and sounded the trumpets proclaiming His Majesty King Edward VII, Emperor of India. The Indian Empire was represented by her Rajas and Maharajas, her Chiefs and Officers, and the leading men of different Departments. These stood entranced in deep and reverential silence intensely listening as the Herald made the proclamation. The National Anthem was then played by the bands all standing. Royal salutes were then fired by cannon. The whole scene was awe-inspiring. The Amphitheatre, which contained nearly 10,000 seats, was encompassed by artillery and troops to the distance of about half a mile from the centre. Regiments of infantry and cavalry adorned and guarded the entrance to the Amphitheatre for about half a mile. The number of spectators outside the Amphitheatre was very great.

A few things deserve special notice, and the first is the Durbār itself. The whole Amphitheatre was a grand demonstration of the attachment and loyalty of the Indian peoples to the throne of Britain. A greater demonstration was hardly possible.

Another notable fact was the respectful reception given to the Mutiny veterans. They were ushered in with a band. And as they marched round the Amphitheatre, loud and still louder arose the cheers as they passed before each block. The procession of those hoary headed veterans (Europeans and Indians) must have convinced every spectator that loyalty has its reward. And it must have encouraged all Indian subjects to maintain their loyalty to the Empire of India.

A third remarkable scene was the position of His Royal Highness, the Duke of Connaught, who was placed to the left of the throne, occupied by His Excellency, the Viceroy and Governor General of India. It showed how noble and dutiful are the members of the Royal Family.

Lastly, the speech of our good and great Viceroy deserves an enduring remembrance. It will ever remain a witness to the good feeling which our great and noble Sovereign Edward VII, Emperor of India, has towards the people of India.

After the presentation of the Rajas, Maharajas and Nawabs, the Durbār came to a close at about 3 o'clock P.M. His Excellency, the Viceroy and Governor General of India, left first, and then their Royal Highnesses, Duke and the Duchess of Connaught. The assemblage then dispersed.



THE PROCLAMATION.

BY THE KING-EMPEROR.

For appointing a day for the celebration in His Majesty's Indian Dominions of the solemnity of the Coronation of His Majesty :

"EDWARD, R. I.

Whereas, upon the death of our late Sovereign of happy memory, Queen Victoria, upon the 22nd day of January

in the year of Our Lord one thousand nine hundred and one, we did ascend the throne under the style and title of Edward VII, by the Grace of God, King of the United Kingdom of Great Britain and Ireland, Defender of the Faith, Emperor of India;

And whereas, by Our Royal Proclamations bearing date the twenty-sixth day of June and the tenth day of December in the year of Our Lord one thousand nine hundred and one, in the first Year of Our Reign, We did publish and declare Our Royal intention, by the Favour and Blessing of Almighty God, to celebrate the solemnity of Our Royal Coronation upon the twenty-sixth day of June, one thousand nine hundred and two;

And whereas, by the Favour and Blessing of Almighty God, We were enabled to celebrate the said Solemnity upon Saturday, the ninth of August last;

And whereas, it is our wish and desire that the fact of the celebration of the said Solemnity should be publicly announced to all Our loving Subjects within Our Indian Dominions, and opportunity should be given to Our Governors, Lieutenant-Governors, and Heads of Administrations, to the Chief Princes, Chiefs, and Nobles of the Native States under Our Protection, and to the Representatives of all the Provinces of Our Indian Empire, to take part in the said ceremonial;

Now we do, by this Our Royal Proclamation, make announcement thereof, and We do hereby charge and command Our right trusty and well-beloved Councillor, George Nathaniel, Lord Curzon of Kedleston, Our Viceroy and Governor-General of India, to hold at Delhi on the first day of January, one thousand nine hundred and three, an Imperial Durbar for the purpose of declaring the completion of the said Solemnity of Our Coronation; and We direct that at the said Durbar this Proclamation shall be read for the information of all whom it may concern.

Given at Our Court at St. James's, on the first day of October one thousand nine hundred and two in the second year of our reign.

THE VICEROY'S ADDRESS.

His Excellency the Viceroy delivered the following speech:—

Five months ago in London His Majesty King Edward VII, King of England and Emperor of India, was invested with the Crown and Sceptre of the English Kings. Only a few representatives of the Indian Empire had the good fortune to be present at that ceremony. To-day His Majesty has by His Royal favour afforded an opportunity to all his Indian people to take part in similar rejoicings, and here and everywhere throughout India are gathered together in honour of the event, the Princes and Chiefs and Nobles who are the pillars of his Throne, the European and Indian officials who conduct his administration with an integrity and devotion to duty beyond compare, the Army, British and Native, which with such pre-eminent bravery defends his frontiers and fights his wars, and the vast body of the loyal-inhabitants of India of all races who

amid a thousand varieties of circumstance and feeling and custom are united in the spontaneous allegiance to the Imperial Crown. It was with the special object of thus solemnising his Coronation in India that His Majesty commanded me as his Viceroy to convene this great Durbar, and it is to signify the supreme value that he attaches to the occasion that he has honoured us by deputing his own brother His Royal Highness the Duke of Connaught to join in this celebration. It is 26 years since on the anniversary of this day in this city of Imperial memories and traditions and on this very spot that Queen Victoria was proclaimed the first Empress of India. That act was an indication of her profound interest in her Indian subjects and of the accomplished unity of her Indian dominions under the paramountcy of the British Crown. To-day, a quarter of a century later, that Empire is not less but more united. The Sovereign to whom we are met to render homage is not less dear to his Indian people, for they have seen his features and heard his voice. He has succeeded to a throne not only the most illustrious, but the most stable in the world, and ill-informed would be the critic who would deny that not the least of the basis of its security—nay, I think, a principal condition of its strength—is the possession of the Indian Empire and the faithful attachment and the service of His Majesty's Indian people. Rich in her ancient traditions, India is also rich in the loyalty which has been kindled anew in her by the West. Amid the crowd of noble suitors who through all the centuries have sought her hand she has given it only to the one who has also gained her trust. Nowhere else in the world would such a spectacle be possible as that which we witness here to-day. I do not speak of this great and imposing assemblage, unparalleled as I believe it to be. I refer to that which this gathering symbolises and those to whose feelings it gives expression. Over 100 rulers of separate States whose united population amounts to 60 millions of people and whose territories extend over 55 degrees of longitude have come here to testify their allegiance to their common Sovereign. We greatly esteem the sentiments of loyalty that have brought them to Delhi from such great distances and often at considerable sacrifice, and I shall presently be honoured by receiving from their own lips their message of personal congratulation to the King. The officers and soldiers present are drawn from a force in India of nearly 230,000 men whose pride it is that they are the King's Army. The leaders of Indian society, official and unofficial, who are here are the mouthpieces of a community of over 280 million souls. In spirit, therefore, and one may almost say through their rulers and deputies in person, there is represented in this arena nearly one-fifth of the entire human race. All are animated by a single feeling, and all bow before a single Throne. And should it be asked how it is that any one sentiment can draw together these vast and scattered forces and make them one, the answer is that loyalty to the Sovereign is synonymous with confidence in the equity and benignity of his rule. It is not merely the expression of an emotion, but the record of an experience and the declaration of a belief. For to the majority of these millions the King's Government has given freedom from invasion and anarchy, to others it has guaranteed their rights and privileges, to others it opens ever-widening avenues of honourable employment, to the masses it dispenses mercy in the hour of suffering, to all it endeavours to give equal justice, immunity from oppression and the blessings of enlightenment and peace. To have such a dominion is a great achievement, to hold it by fair and righteous dealing is a greater. To wield it by prudent statesmanship into a single and compact whole will be, and is, the greatest of all. Such are the ideas and aims that are embodied in the summoning of this Coronation Durbar.

11 Jibers has yitgally laupo ditw sevleamodi beinbano



MESSAGE FROM HIS MAJESTY.

It is now my duty to read to you the gracious message which His Majesty has desired me to convey to his Indian people:

"It gives me much pleasure to send a message of greeting to my Indian people on the solemn occasion when they are celebrating my Coronation. Only a small number of the Indian Princes and representatives were able to be present at the ceremony which took place in London, and I accordingly instructed my Viceroy and Governor-General to hold a great Durbār at Delhi in order to afford an opportunity to all the Indian Princes, Chiefs and peoples, and to the officials of my Government to commemorate this auspicious event. Ever since my visit to India in 1874 I have regarded that country and its peoples with deep affection, and I am conscious of their earnest and loyal devotion to my House and Throne. During recent years evidences of their attachment have reached me, and my Indian troops have rendered conspicuous services in the wars and victories of my Empire. I confidently hope that my beloved son the Prince of Wales and the Princess of Wales may before long be able to make themselves personally acquainted with India and the country which I have always desired that they should see and which they are equally anxious to visit. Gladly would I have come to India upon this eventful occasion myself had this been found possible. I have, however, sent my dear brother, the Duke of Connaught, who is already so well-known in India, in order that my Family may be represented at the ceremony held to celebrate my Coronation.

"My desire since I succeeded to the Throne of my revered Mother, the late Queen Victoria, the Empress of India, has been to maintain unimpaired the same principles of humane and equitable administration which secured for her in so wonderful a degree the veneration and affection of Her Indian subjects. To all my feudatories and subjects throughout India I renew the assurance of my regard for their dignities and rights, of interest in their advancement, and of devotion to their welfare which are the supreme aim and object of my rule, and which under the blessing of Almighty God will lead to the increasing prosperity of my Indian Empire and the greater happiness of its people."

Princes and Peoples of India, these are the words of the Sovereign, whose Coronation we are assembled to celebrate. They proved a stimulus and an inspiration to the officers who serve him, and they breathe the lessons of magnanimity and goodwill to all. To those of us who, like my colleagues and myself, are the direct instruments of His Majesty's Government they suggest the spirit that should guide our conduct and infuse our administration. Never was there a time when we were more desirous than now that the administration be characterized by generosity and leniency.

Those who have suffered much, deserve much; and those who have wrought well, deserve well. The Princes of India have offered us their soldiers and their own swords in the recent campaigns of the Empire, and in other struggles, such as those against drought and famine, they have conducted themselves with equal gallantry and credit. It

is difficult to give to them more than they already enjoy and impossible to add to a security whose inviolability is beyond dispute. Nevertheless it has been a pleasure to propose that the Government shall cease to exact any interest for a period of three years upon all loans that have been made or guaranteed by the Government of India to Native States in connection with the last famine, and we hope that this benefaction may be acceptable to those to whom it is offered. Other and more numerous classes there are in this great country to whom we should gladly extend and to whom we hope before long to be in a position to announce relief. In the midst of a financial year it is not always expedient to make announcements or easy to frame calculations. If, however, the present conditions continue, and if, as we have good reason to believe, we have entered upon a period of prosperity in Indian finance, then I trust that these early years of His Majesty's reign may not pass by without the Government of India being able to demonstrate their feelings of sympathy and regard for the Indian population by measures of financial relief which their patient and loyal conduct in years of depression and distress renders it especially gratifying to me to contemplate.

I need not now refer to other acts of consideration or favour which we have associated with the present occasion since they are recorded elsewhere. But it is my privilege to make the announcement to the officers of the army, that henceforward the name of the Indian Staff Corps will cease to exist, and that they will belong to the single and homogeneous Indian Army of the King.

Princes and Peoples, if we turn our gaze for a moment to the future, a great development appears with little doubt to lie before this country. There is no Indian problem, be it of population or education or labour or subsistence, which it is not in the power of statesmanship to solve. The solution of many is even now proceeding before our eyes. If the combined arms of Great Britain and India can secure continued peace upon our borders, if unity prevails within them between princes and people, between European and Indian, and between rulers and ruled, and if the seasons fail not in their bounty, then nothing can arrest the march of progress. The India of the future will under Providence not be an India of diminishing plenty, and prospect of justifiable discontent, but one of expanding industry, of awakened faculties, of increasing prosperity, and of more widely distributed comfort and wealth. I have faith in the conscience and the purpose of my own country, and I believe in the almost illimitable capacities of this. But under no other conditions can this future be realised than the unchallenged supremacy of the Paramount Power, and under no other controlling authority is this capable of being maintained than that of the British Crown.

Now I will bring these remarks to a close. It is my earnest hope that this great assemblage may long be remembered by the people of India as having brought them into contact at a moment of great solemnity with the personality and sentiments of the Sovereign. I hope that its memories will be those of happiness and rejoicing, and that the reign of King Edward the Seventh, so auspiciously begun, will live in the annals of India and in the hearts of its people. We pray that under the blessing of the Almighty ruler of the universe his sovereignty and power may last for long years, that the well-being of his subjects may grow from day to day, that the administration of his officers may be stamped with wisdom and virtue, and that the security and beneficence of his dominion may endure for ever. Long live the King Emperor of India!

Question and Answer.

Question. How can the death of Christ take away sin?

Answer. In last month's number we showed that substitution in the matter of sin-bearing is quite in accordance with the general religious convictions of mankind. That brief discussion was given merely to get rid of the preliminary objection that so many men raise to the doctrine of Christ as the sin bearer, namely, that each man must bear his own sin.

We can now go on to the main question, and ask whether it is possible to see any real connection between the death of Jesus Christ and the removal of sin. In order to deal with this question thoroughly, we must first get to understand clearly what sin is, and what is implied in the removal of sin. Now, when we speak of wrong actions, if we think of their essentially evil character, we call them *vicious*; if we think of them as committed against man, we call them *unjust*; if we think of them as done against God, we call them *sinful*. Thus the specific idea which distinguishes the word "sin" from these other moral terms is this, that sin is an *offence against God*. Now we all consider that a man is responsible for his sins, that God holds him guilty, and will punish him for them. Thus sins must be voluntary acts; for we are responsible only for what we do of our own free will. A sinful act is thus not only an offence against God, but a voluntary offence that is, an act of sin is an act done by a human will in defiance of God's will.

Thus the very essence of sin is the rebellion of the human will against God. It is the alienation of the human heart from God. Many acts that have been counted serious sins by men are not sins at all; and many acts that have been praised by men are full of sin. The heart turned away from God is a sinful heart; the will that seeks to know and to do the will of God is a good will. The essence of sin is thus *Rebellion against God*.

Further, when a man has committed sin, he thereafter bears the guilt of his sin, unless he receive forgiveness from God. *Guilt* is thus the first accompaniment of sin.

But sin pollutes the man's nature also. You cannot practise any particular sin without injuring your whole spiritual nature; the sinner's mind is blinded, for he cannot see the evil and hatefulness of sin; his affections become blunted and impure, for his nature no longer has that sensitive shrinking from moral evil he had before; and his will becomes enslaved, for he cannot resist temptation.

Hence, to sum up, sin is *Rebellion against God*, and it brings with it *Guilt* and the *Pollution* of man's nature. Thus, to take away sin is to reconcile man's rebellious will to God, making it ready to do God's will; it is to do away with guilt by means of forgiveness; and it is to make the polluted mind, affections and will pure. Before sin can be taken away, there must be:—

Reconciliation for Rebellion.

Forgiveness for Guilt.

Cleansing for Pollution.

Thus we now know what sin and the removal of sin are, and are ready to ask, Can the death of Christ bring reconciliation, forgiveness, and cleansing?

The Christian declaration is, that the man who really believes that Jesus Christ, the Son of God, died for his sins thereby is reconciled to God, receives forgiveness of his sins, and gets his heart cleansed. And anyone can see that these things will necessarily result from a true faith in Christ in this way. For to believe that the Son of God died for man's sin is to realize in the clearest and fullest

way possible that God is our Father, and loves each one of us with an unspeakable love; and no one can in this way realize the over-flowing tenderness of God's heart towards himself without thereby being drawn into God's arms, and being reconciled to the Father, whom he has wronged so long by his distrust and sin.

Now this reconciliation to God is precisely what is meant by repentance. The man's heart is turned away from his old sin to the loving Father who hates his sin, but loves the child who has sinned. Hence, in being reconciled to his heavenly Father, the man has repented of all his past sins, and has thus provided the only condition which a man has to provide, before he can receive forgiveness of sins. That God should be able for the sake of His Son and His death to forgive us, no one who can come to believe that Jesus is the Son, will ever doubt. No more precious sacrifice could be offered. He was the most priceless thing that God had to give. If anything can be an atonement for sin, it is the death of the Son of God.

Finally, if a man by faith has been reconciled to God, the Spirit of God will then have free course in the man's mind and heart, and will be able to use all His infinitely powerful and divinely gracious influences to cleanse the intellect and the mind and to set the enslaved will free. Thus, through the death of Christ, the cleansing of man's sin-polluted nature comes about in a perfectly natural and rational manner. Thanks be to God! Through faith in His Son, who died for us, our sin may be altogether taken away, and we may be made new men, worthy of being called sons of God.

Inquirer.

Current Thought and Incident.

The Bible Amidst a Multiplying Literature.

The number of books in the world, according to the conservative estimate of The New York Times, is 3,200,000,000, or two books per capita for the entire race. This is an astonishing record, and shows the fertility of the human brain and the vast variety of subjects, literary, scientific, political, social, moral and religious, that evoke man's thought and consideration. It is said the yearly output of books in different lands is about 150,000,000.

In all this we have a confirmation of Solomon's declaration. "Of making many books, there is no end." This will be true to the end of time. There will always be new conditions calling forth the thinker and the writer. And as progress is made in all lines of individual, historical, national and Christian development, there will be found increasing uses for the investigator's pen. As the reading public multiplies, the press will gratify its demands.

Amidst this mass of books, the Bible stands forth the Book of books. Its issues multiply with an expanding civilization and with new openings in heathen lands. It holds an unique place in the literature of mankind. It has given birth to myriads of volumes relating to its facts, doctrines, characters, Lord and Saviour and revelations pertaining to life, death and destiny. If in some cases, men have lost their interest in it through a multiplicity of books of all kinds and through an omnivorous reading of whatsoever excites attention, it is true on the other hand that its increasing translation into so many dialects of the world and its widening circulation have brought it into a growing notice and has compelled thousands in all the walks of life to give it larger and more serious perusals. What it has done for Christian lands is forcing a study of it upon the wide-awake of non-Christian countries. Con-



taining the secret of immortal and saving as well as of temporal benefits, it has an attraction for, and a hold upon, all classes of mankind that no other book has, or can have. Counted by its intrinsic worth and by its capacity to change character, to quicken the moral activities, to revolutionize society, to overcome ingrained prejudices, to uplift mankind, and to redeem humanity, or to touch human life on all sides both as respects time and eternity, it will ever live as the grandest, noblest and most enduring of books and exert a pre-eminent influence from age to age.

There are, no doubt, other so-called Bibles in different zones of the earth, and which have been more or less a dominating power, but they are feeling the effects of God's competing Book, and fail to compare with it in literary merit, in purity, of teaching, in ideal moral standards and in man-elevating and life-transforming virtue. In comparison with it each and all fail when it comes to revelations respecting the soul, sin, holiness, death and eternity. This is the book which is destined to become the world's Bible. As the nations, which have had their sacred oracles, come to know its value and meaning, they will turn away from their false and imperfect Scriptures to the only inspired and infallible Volume which God has given for the light of the entire race. It will never be superseded by multiplying literature, or by the products of ethnic religions. It is the world's Book for the world's ages and for the world's needs, here and hereafter.

Presbyterian.

Secrets Lost to the World.

The maxim which states that silence is golden has cost the world some of the greatest discoveries of modern times, for not a few of the inventors whose names would have been handed down to posterity as public benefactors have been killed by their secrets before they would consent to divulge them to their fellow-beings, says Tit-Bits.

In 1195 all Europe was startled by the discovery of a new explosive called fulminate, which it was believed would revolutionize modern warfare. It was the invention of an Exeter scientist named Sawbridge, and samples of the explosive which were tested by the government revealed the fact that its power was three times greater than that of cordite, and in consequence it would treble the range of a rifle bullet. The German government offered Sawbridge 20,000 pounds for his invention, which he patriotically refused until the home authorities had had the first option of purchase. But just as the latter were about to seal a contract with him the news came that his laboratory had been blown up and himself with it. Unfortunately he left no records whatever, and although some of the leading experts of the day minutely examined the debris they failed to discover the secret, which is probably lost for ever.

Forty-two years ago an Italian priest, named Luigi Taranti, discovered a method of making stained glass, the coloring of which was declared to be equal to that made by the ancients, whose secret has been lost. Taranti abandoned holy orders and set to work to execute the hundreds of commissions he received in the secrecy of his workshop at Ostia, near Rome. The finest stained-glass windows in Italy were made by him, and he guarded his secret well, for when a year later he was found dead of blood poisoning set up by the pigments he employed it was realized that he had carried his secret with him. The cleverest workmen were called in to examine the ingredients, but they one and all failed to penetrate the dead man's secret.

The person who could make composition billiard balls equal to those of ivory would quickly qualify as a

millionaire, and it is not an impossible task, for it has already been done. Less than a decade ago a Scotch manufacturer put composition billiard balls on the market which were as good but only a third of the price of those already in use. He refrained from patenting his invention, and made all the balls himself, even his family being prohibited from sharing his secret. But just as he was beginning to taste the fruits of his experiments he was one day mortally wounded by an accident in his workshop and died before he could make any statement. Experts were given specimens of the balls to analyze, but, in spite of the fact that they succeeded in tracing the materials used, they have long since given up all hopes of being able to discover how they were put together.

The only man who has yet been successful in taking photographs in color, was a martyr to his discovery, the secret of which is lost. Some years ago Dr. Herbert Franklin of Chicago, submitted a number of colored photographs—of a somewhat crude nature it is true—to the leading American scientific institutions, and the encouragement he received was such that he built himself a laboratory, proof against the wiles of spies, at a cost of \$12,000, wherein to perfect his invention. In the preparation of his plates he used a charcoal fire, and one day when at work he omitted to open the ventilators and was found asphyxiated. He had refrained from divulging his secret to anyone, and in consequence, although some partially finished plates that hid the secret remained, the way they were prepared is a problem that has baffled scientists of this day.

Another victim to his secret was Adams, the inventor of tallium, the greatest discovery in metals of the age. Adams was confident that a metal could be produced which, although as hard as steel, was only half its weight and price, and after five years experimenting with an electrical process, tallium was the result. The invention was taken up throughout America, and orders for thousands of tons of the metal began to pour in from the railway companies. The inventor however suddenly died carrying with him the secret of his invention.

WORDS OF WISDOM.

Take these sayings following as bearing on home and social matters:—

If you would rule others master yourself.
To enjoy to-day don't fret about to-morrow.
One match can set a world on fire.
Even Mr. Goodman was once a naughty boy.
Marry for love, but only love the lovely.
To have a happy heart make another heart happy.
Little worries are life's mosquitoes.
To quarrel with one's lot makes it a lot harder.
Pity the man who marries Miss Gadabout.
The best side of your house is the fireside.
A crooked life proves a crooked nature.
Your choice of a wife will flavour your life.
A little wasp may be a great nuisance.
They preach best who practise best.
The son of an ass is sure to bray.
The place to spend a happy day—Home.

John Ploughman's wisdom always tended towards the encouragement of thrift. The following have the same 'hall-mark' which characterised many sayings which have already passed current:—

Let not ploughs be rusty, nor ploughmen crusty.
One to-day is worth many to-morrows.
A day's worry is worse than a week's work.
Ten fingers ought to be able to feed one mouth.
The ox ploughs the field, but the man gets the grain.
The best merchants never 'best' each other.
The sea has its sharks; so has the shore.
Idleness is the training-school for rascality.
Don't buy the fish that are still in the sea.

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